# REMARKS,

AND

## *Animadversions*,

On Mr. *Keith*'s Two Sermons,

Being his First after Ordiantion,

Preached at the Parish Church of St. *George*'s *Butolphs-Lane*, *London*, *May* the 12th. 1700.

On St. *LUKE* i. 6.

Now Impartially compared with his former Writings,

SETTING

## George Against Keith,

And Endeavouring to Reconcile them,

By shewing what he should have said upon the Subject.

*By* W. B. *a Communicant of the Church of* England.

*LONDON*,

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# *Remarks and Animadversions on Mr.* Keith's *Two Sermons.*

SINCE I understand that the late Reverend, tho' as yet not Right Reverend *George Keith*, has entered into the Church as Jackdaws into the Steeple to build, and hatch there; entering almost undesired by any: so for ought I know may dye unlamented: For I believe that the Church (as the Apostles did) will not go to Prayers for such an other to succeed, and supply in his place; I never heard that the present Church had, or used any such custom, tho' it was common among the Churches of God in the days of old. I am not insensible that that upstart *Prelate*, which whether out of fear, or trouble, or both, has done that Outwardly, which I have some reason to think he Inwardly detests, since this his *Sermon* was not a Recantation of his former Errors, which are manifestly extant in his former Scriblings, which as I understand he has neither Cryed down in Church, nor Market, nor caused to be Burnt by the Hands of the Common Hangman; but are left us still upon Record as Authentick: So that it [illegible]es me, and some others think, that his Judgment differs from his present Undertakings, having but clattered *Gideons* Rams-Horns and broken Pitchers together, so as to affright his Conscience, and baisting it for being Scittish, has made even an *Ass* of it, by causing the poor Jade to carry a Steeple which it formerly hated: and all this because Brown Bread is better than no White. All wise People do think that such an one should have given some Satisfaction to the Church in general, which he had forsaken, and formerly so abused; he might, and should then have told the People, that he came there to give satisfaction more than to receive any; and showed himself there not for Worth, or notorious Wickedness; but for Weakness, in not discerning and following all the Commands and Ordinances which are Truths. If he had gone on, and humbly craved a fair Construction, and favourable Acception; First of his Offences past, that his readiness to acknowledge them might pass for one degree of Satisfaction, and his suddain Recantation for an other; so what was wanting in Ripeness, should be supplied in Sincerity. But since none of this was heard to come from his Mouth, but only the

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choice of a good Text, which he ſo mangled and tore, that the ſharpeſt Eye could not ſo diſcern as to know what it was amongſt all the *Tautologies*, and Impertinent, or Nonſenſical ſtuff, which by hard and long driving he forced from it; which made, it ſeems, ſome well-meaning *Chriſtians* to get ſome in Commiſſion to ſend an *Hue-and-Cry* after the forelorn Text, ſo as to overtake, arreſt, and make the beſt of it; which I am aſſured was done for the Honour and Reputation of the New Convert, and the languiſhing Church which he pretends to be a Member of. But in my weak judgment, any that forſakes his firſt or ſecond Love, can, or will Never be true to his Third.

So having ſeen the *Poſt-Boy*, *May* the 14th. which pretended to give the Subſtance of the Sermons: And on *May* 16. meeting with an *Advertiſement*, in which the now Holderforth repayed not only the *Poſt-Boy*, but Mr. *Brodford* a Printer alſo in the currant Coin of *Billingsgate*; which made me the more curious to inquire after his Former Pieces; the *Poſt-Boy*, and his Initiating (which I judge ſhould have been his Recantation) Sermons, not of ſome but all his former Errors and Miſtakes, whether wilfully, or ignorantly committed. So having muſtered ſo many as I could get together, I took the boldneſs upon me to compare them, and ſo Remark on the Sermons: Now ſince the Printer has left us Two Blank Pages, the reaſon of which, as I conjecture, is becauſe the *Poſt-Boy* has ſupplied us with Matter which they ſhould have contained, being as was obſerved ſuch as did, and doth naturally flow from the New Prophet: but like the Bears young Ones (being now releaſed from the Tautological *I ſays*) in time Licked into Shape and Form. For if you read the *Poſt-Boy*, with his opening of the Words, and compare them, they are the ſame; only ſome Additions are made, which the Printer has forgot to tell us of, as he did in the Farewel Farce: For *pag.* 6. he tells us by Tautologies, as the *Poſt-Man* doth, *That Hypocrites are righteous before Men, tho' not righteous before God:* and that *walking* ſignifies *journying*, and *travelling forward*; only by a little Licking, he has changed the Words, viz. (*travelling forward*) into that Phraſe *going forward*, by progreſſive motion, which amounts to a Tautology. And *pag.* 8. by *Ordinances* are underſtood all *the Ceremonial Precepts*, &c. called in *Heb.* 9. 1. *Ordinances of Service pertaining to the Temple*: Which Text, and denomination, I ſuppoſe the *Poſt-Boy* having only left out, being no Textuary, or caring to meddle with Holy Things. Now the Obſervations he makes from the words thus opened are Three, from pag. 9. to 14. *Firſt, the State of the Jewiſh Church at*

*that time to which the Text relates, was very corrupt, for some did not believe one Fundamental Doctrine; others put false glosses on the Scriptures,* Matt. 15. 3, 6, 7, 8, 9. *Others had Practices corrupt, and contrary to what they taught: there were Sons of* Belial, *and Rebels,* &c.

Alas this, and more has this self-same *Demas* said of the now established Church, without any Recantation, as appears from his former Books, viz. *The Way cast up,* pag. 36. *I cannot,* saith he, *in the least acknowledge that ever any National Church can be a true Church of Christ (since they are a mixed and confused rabble of Godless Atheists) it were wished that this, and all others were true. But men should not make such prepostrous haste to make National Churches by meer humane Laws and Power: bare humane Laws, Edicts, and Decrees will never do it; for indeed this hath been the ground and rise of all Persecutions,* &c. *For those that will have a National Church, will have all others to bow and joyn with them; and is always a Persecuting Church, (its her very Nature) so must always be exceeding Hypocritical, seeing she begetteth Thousands to be her Children, and Members by meer Will and Power of Man, which only makes Hypocrites.* And for the *Teachers,* he further saith, pag. 40, 41, 42. *That they have been generally, and for the most part, self-seeking, worldly-minded, and covetous men, who loved Pleasure and Riches more than God; and this the Magistrates did well know, and saw the best way to prevent, was to Bribe them with Augmentations, and Benefices. The Preachers of the* Waldenses *were Lay-men most of them, and wrought with their Hands, as the Teachers of the Primitive Church did, and had no Stipends, or Salleries, but Preached freely.* And *Immed. Rev.* pag. 30, 31. *Altho' the School-men and National Teachers Doctrine, who generally being men void of all sense or feeling of God, have in the blindness of their minds, and in the wisdom from below, which is carnal, earthly, and deviliſh, framed and invented this perverse Doctrine for their own gains and ends.* And pag. 136. He tells us, *That the Church is an Habitation for Ravenous Beasts and Owls,* &c. *And down must all the proud lording, lofty Clergy, with their many degrees of Doctorship, Lordship, and Masterſhip.* And assures us that it lay upon him from the Lord, and so bids all

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others *To depart from these Teachers which cannot point to the knowledge of the living God:* Nay, further, in his *Rector Corrected*, pag. 122, 123, 124. *Is not the Popish Church thy Grandmother? who hath taught this destruction of Laytck, and Clegy, Secular, and Spiritual; for these she only calleth Clergy, or Spiritual, who are either Priests, or Bishops, or Popes, or in some such order the rest Laicks or Secular, whereas as the Apostle calleth the whole Body of the People the Clergy, or Inheritance of the Lord; have they less then of the Spiritual, because they are Mechanicks? And have ye (that call your selves the Clergy) more, because ye understand the Tongues, and walk in Long Robes, and love the chief Places in Assemblies, and are called Masters?* Again, *Are not such of the Man-made Ministry ambitious? Do they not affect great Titles? Or if it be a sin to affect them, is it not because they are vain, and sinful? Have not some of the Clergy (so called) greater Titles now, than the Rabbies had of Old? as, Your Grace, Your Holiness, Most Reverend Father in God, Right Reverend,* &c.

Thus far *George* has been and is so possitive in the present State of our National Church, that it's as corrupt both in Doctrine and Manners, as ever the *Jewish* Church was in *Zachariah's* time.

Now comes *Keith*, and grants the same, making in *pag.* 13. only this Supposition, *If they be such, we must not forsake the Assembling our selves (as* Zacharias *did) publickly with them.* Whenas *George* saith, *We must depart from them*: Which is an Even and Equal Match, One against One; namely *George* against *Keith.* But alas, to *George's* assistance comes without any blowing of his Horn, the Noysie *Post-Man* with his Tautologies, and Impertinent Quotations of Nonsense, and Texts of Scripture, as *Isa.* 29. 13. and *Nehem.* 9. 4, 5. which tells us that these, even almost a Regiment of Foot, viz. *Jeshua* and *Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani* and *Chenani*, &c. stood upon the Stairs, *&c.*——Now *Keith* well knowing that two to one are odds at Foot-ball, so for Peace-saith, as the rude *Post-Man* had said, as appears in pag. 14, 15. setting down *Isa.* 29, 13. and *Nehem.* 9. 4, & 5. only getting leave not to call over all the Muster-Roll, but to

stop

ſtop with an *&c.* at *Bani*, and to ſleep in an whole Skin; he's content with Pottage thrice hot, provided he may but have ſo much Meat as he can take out of the Pot with his Fleſh-Fork; he cares not whether out of Knowledge, Malice or Ignorance, if you call him *Prieſt*, as pag. 18. Tho' *George* ſaith, *Its an odious and abominable Name*; as *Imed. Rev.* p. 136. Now by reaſon of the Aftertoon Harangue, the Fray begins again between *George* and *Keith*, ſince the *Rabbi* hath ſaid, p. 21. *That the Church under the Old Teſtament was not carnal.* Whenas *George* in the places before-cited, hath aſſured us, *not only that under the Old Teſtament it was (but alſo all National Churches whatſoever both were, and are) carnal, and not to be joyned with.* But I find by our Young Maſter's words, that ſince there were ſome among the *Jews*, who profeſſed to have knowledge of the Law and divine Myſteries, ſo gathered *Diſciples* and *Proſelites* to them, whom they taught apart; and for that were called *Rabbies*, as pag. 11. This as he hints there, he has a mind to do; Nay, further, ſince in p. 25. 26. he ſaith, *That as in the Jewiſh Church there were great Faults both in the Rulers of it, and the People alſo, yet the true Prophets did not ſeperate from them, but reproved and repreſented them to the Government, which eſtabliſhed the Church.* By which is covertly hinted, that he being a true Prophet, deſigns fairly at ſome time or other, to repreſent the Errors and Miſcarriages of all the Church to the Supream Governours; ſo that here's fair Warning; Have at ye Sirs, for he's reſolued to ſtick to the Church, he'll endeavour to have it cleanſed. So in my judgment there's more danger of *Keith* than of *George*: But ſince *George*, the *Poſt-Boy*, and ſome others, have maliciouſly ſuggeſted and reported that *Keith*, as pag. 29. has put himſelf into the Prieſts Office *for a Piece of Bread.* Now to paſs over the reſt of the Fulſome and Impertinent Stuff, being weary of Remarking, I am at laſt reſolved to take poor *Keith*'s part, and endeavour if poſſible to reconcile them; for I am well informed, and aſſured, that he did not put himſelf into Orders for one piece of Bread, *but for whole Loaves*; *Lumps of Money*, or *Steeple upon Steeple.* *George*, I would and will not have my Friend *Keith* thus undervalued; and ſeeing you were formerly Friends and Brethren in Iniquity, being falſe Prophets, as *Deut.* 3. which taught the People to go aſtray, you now are puniſhable, as *pag.* 30. unleſs you make Satisfaction; for tho' you have a Tolleration by our Laws, yet the Laws of God will not excuſe you. So be ſure that the next Oration you make to the People, to ſtick to the *Text*, and tell them as I have, or if I had time, ſincerely for your and the Churches good, would have told what all the *Commands* and *Ordinances* are to be ſo obſerved, as to be Blameleſs.

Afternoon

## Afternoon Sermon.

**LUKE i. 6.** *And they were both Righteous, walking in all the Commandments and Ordinances of the Lord blameleſs.*

HAving in my foregoing Diſcourſe in the Words of the Text, *firſt* ſhewn you what the True Faith and Church is, and where found; *ſecondly*, what that Righteouſneſs is, which makes any Blameleſs. So *3dly*, and *laſtly*, I come now to declare what the *Commands* and *Ordinances* were, and are. The *Commands* (beſides thoſe 10 which are called the Moral Law, which our Lord and Saviour came to fulfil, as *Matth.* 5. 17.) are not many, however, whoſoever ſhall ſhall break one of the leaſt Commandments, and ſhall teach Men ſo, he ſhall be the leaſt, and gnilty of the breach of the whole, *James* 2. 10. Our Lord, the wiſe and good Lawgiver, to take the Scandal and Folly of the Old Law, which the *Phariſees* had put upon it by their falſe gloſſes, the firſt of which he takes notice of, was that mentioned by St. *Matthew* 5. 43. where he ſaith, *It hath been ſaid, thou ſhalt love thy Neighbour, and hate thine Enemy*: And verſ. 44. *But I ſay unto you, love your Enemies*: Which as St. *John* 13. 34. tells us, our bleſſed Lord calls a New Commandment; which ſame Evangeliſt tells us in his 1 Epiſt. *John* 3. 7. was a Meſſage even from the beginning, as old as either the Law of Nature or *Moſes*'s: but as moſt of the Ancients conceive this Commandment of our Saviour's was termed New, being an *Hebraiſm*, it therefore muſt (as one of the Fathers ſaith) be accounted moſt excellent of all, or a rare, choiſe, and ſpecial one, *unum præ; omnibus unum* (i. e.) One above all others; and as Mr. *Calvin* Paraphraſing upon it, ſaith, Chriſt would have us perpetually mindful of that, as if it were a Law newly enacted: For we (ſaith he) know that Laws at the firſt making of them are carefully looked into, and diligently obſerved; but by degrees wear out of Mens Memory, and in the end grows into diſuſe: And for that end Chriſt recommended this as a New Commandment, and being alſo propounded in a new Form. For in the Law it run thus, *Love thy Neighbour as thy ſelf*; but in the Goſpel, *Love one another as I have loved you*; that is in ſome caſe more than your ſelves. Now a Law may be ſaid to be New, out of a double conſideration, *firſt*, either in reſpect of the thing commanded, if it be ſuch a thing as before never fell under any Law, which cauſed the Proverb, *Novus Rex nova lex*, New Lords, New Laws; becauſe or for the moſt part new Gover-

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nours, or Rulers, bring in New Customs, proclaim New Edicts, and settle New Orders in Church or State: Or *secondly*, in respect of the New Act of Commanding: So an Old Statute when its revived, an Old Book reprinted, an Old Fashion laid aside for a long time and again taken up, may be called a New One. So that in both these respects the Command may be said to be New. So to love our Enemies, is *first*, to wish and desire; and *2dly*, to do well to them: for to think well of and towards another, to wish and desire their welfare is the Soul, and to do them that Good which is wished them is all the Body, of real and true Love, which must and will express it self variously according to the different conditions of its object, and the divers degres of its own power; for if the thing loved be very good, then Love is to put on the Garment of Gladness, and is delighted in it; if it be in very bad estate, and destitute of good, then Love is to turn into Pity to commisserate: If it be unable to help, then it stays in Desires and good Wishes: but if it has any power, it exerts it, and goes into Action to be Blameless. Now its manifest that the *Pharisees*, or they Pharasaically inclined, wholly adheared to the Traditions of the Elders, and the Opinions of their Doctors and Rabbies; for their Carriage was such, as shewed they thought themselves not only permitted, but commanded to desire and do Evil to their Enemies, and all were such in their esteem, who were not *Jews* or Proselites: therefore they denyed them common Offices of Civility; yea, would not so much as direct a Stranger in his Way, if he were out of their Religion; and besides, called them by most uncivil Names, such as Dogs, *&c.* in paying them by Fraud or Violence: I could heartily wish that none of the Spawn were to be found now amongst us; but to my Shame be it spoken, such was I formerly, but now thanks be to God, I am washed and cleansed from such Pollutions; and for the future will endeavour to observe and keep this New Commandment to be Blameless, *&c.* The Substance then of that New Command, as I humbly conceive is in my thoughts (to love our Enemies) not that we should love any thing that is Evil to us, and tends to our Ruin as such; nor that we should not endeavour and take the best and likeliest Ways to free our selves from a bad estate; nor that we should not do and desire some Evil to Men, who may be our Enemies, provided that it be in order to a greater Good than its Depravation of to themselves, or others, and not inconsistent with their Happiness: but that we desire, and do as much as we can of good to them, who designs and does the worst Evils to us: For *first*, consider that tho' they

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are our Enemies, yet by their evil design we may often be the better for them, tho' they may intend no less than our ruin, as some did mine formerly, yet it often proves our Advancement; yea, the very Blow by which they would kill, often cures, so that the Sword becomes a Lancet; and the Enemy which designs to make Wounds, proves a Chirurgion, and heals them. True, this being besides their Intention, we perhaps may think they do not merit our Love or Thanks the more: but since they prove Instruments of Good to us, we should and must love the Cause, as *Joseph* did: Why should not we then as well love those that do us good against their Wills, as those that do it without any Will at all? tho' they have many evil Designs, and mischievous Devices against us, yet these do but make us more cautious aud circumspect, more exact in what we say and do than otherwise we would be; which is a Spur to make us do our best, *&c.* Friends are often so blinded with Passion, that they can see nothing that is amiss in us; nay, if some had fewer Friends, and more Enemies, they had been much better then they are: Therefore we must love Enemies as we do Poysons that are mixt by a learned and careful Physitian, being made soveraign Medicines to cure our Diseases. 2*dly*, Tho' they are our Enemies, and do evil to us, yet there is some good in them; let us love them then for the sake of it, and imitate our Maker: its but just that we prosecute and destroy the Wickedness of any, but let us spare and save the Creature, for its God's Image. Physitians do never cut off any part of the Body, which is so corrupted, until there is no hopes of a Cure: And in the Body Politick, its certain that the relatives of an Offender are not involved in his Sufferings, where the offence is not very great: nor then unless it can be supposed that they were Partners with him; or it be necessary for the Publick, and greater Good, both to demonstrate a greater Severity against such Crimes, as thereby to terrify Men, and also to engage all Relations to concern themselves in one anothers well doing; like to this should our carriage be to those that hate us. Pray are there no hopes that the Evils may be removed from the Lives and Minds of the Person without their ruine? Try if there are: Nay, 'tis hard to say that any are so much our Enemies, that they will never be our Friends: God may and can turn their Hearts. 3*dly*, We must never do any Evil which will make it impossible for our Enemies to be happy; they are vital parts, which must in no wise be cut off, unless the case is very desperate. True, they are Men liable to Errors, but yet (as I was) capable of Information: they are God's Image, and our Flesh and Bone, let us not be angry with them if they have hitherto loitered, and comes to be hired at the Ninth Hour: Let us

imitate our Lord and Maſter, and (as he has loved us) ſo love one another; and reward them as well for one Hour, as if they had laboured all the Day. Yet what if our Enemies be Infidels, evil and fooliſh, or no Chriſtians, having put off common Civility and Humanity? verily the greater than is their Miſery: but ſince they are not Devils, being as I was, capable of a recovery, the more compaſſionable are their caſe, therefore to be pittied; for its unnatural Cruelty, monſtrous Inhumanity and helliſh Malice, to hate and proſecute any in Miſery; What if they be our Enemies? they are Friends to many others as good if not better than our ſelves; and can't we be ſatisfied with, and love that which is our particular Intereſt, if others receive Advantage by it: For if the Rain that overflows me, makes my Neighbours Field fruitful, I ought not to (and muſt not) diſlike it: or if the Sun warms thouſands by its heat, and ſcorches me, or the Seaſon by which I ſuffer, favours many others, I am not to be diſpleaſed: we are all God's People, and Sheep of his Paſture, therefore we have the greateſt engagement laid upon us to mutual Kindneſs and Good-will; nay, that *Chriſtian* Virtue is more innocent, and doth leſs harm to both our ſelves and others; and as we find by ſweet experience, ordinarily prevails upon others to lay aſide all malicious thoughts: for we are naturally prone to imitate, as with the Froward to learn Frowardneſs, and with the Loving Love; and further, there's no reaſon imaginable to hate one that loves us, becauſe we only hate that which is evil to us; but if any Perſon love us, we can't think he doth us evil, ſince he deſigns and will do us good: ſo that if we hate ſuch, we hate our own good. To conclude this Command, our returning Love for Hatred, quencheth the violence of it: for the common Obſervation is, if the Sun ſhine upon the Fire, it will put it out: ſo Love takes away the Heat and Fewel from thoſe unnatural and conſuming Fires, deſtroying both the Parent and Nurſe of Enmity, *viz.* Hatred and Evil, which would have propagated and preſerved it; yea, this is the firm Foundation of a laſting Peace, even that which paſſes our Underſtanding, obtaining an anſwer to all our Petitions, by forgiving as we would be forgiven; and as St. 1 *John* 3. 22. ſaith, *Then whatſoever we ask we ſhall receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight:* And theſe are his Commandments, to believe on Jeſus Chriſt, and love one another, even our Enemies, as he gave us Commandment ſo as to be Blameleſs. The Second Commandment which our Saviour gave his Apoſtles, is mentioned by St. *Mat.* 28. 18, 19, 20. *All Power is given unto me in Heaven and Earth. Go ye therefore and teach* (that is to make Diſciples) *all Nations, Baptizing them,* &c. *teaching them to obſerve all Things whatſoever I have commanded*

*manded you*, &c. In which Words our Saviour first Asserts, and Declares his own Commission, shewing his Apostles that what he did was not the result of his own private Judgment, but the Exercise of Authority which was given him of his Father; who had confirmed unto him a full Power of ordering, and disposing whatsoever belonged to the Church. But since in his own Person he must Ascend and leave them: he gave them their Deputation by sending the Holy Spirit the Comforter to be with, and Comfort them to the end of the World: And since they were Mortal, he gave them Power to Depute others to succeed them in them same Care, and to deliver down the same Power successively to the end of the World; it's then without doubt by that Promise that our Saviour intended some Benefits to the Church, which should be of no less continuance than it self: So the Apostles were to be the first Dispensers of those Benefits: Now the Benefits as appears from the Commission were these these, *First*, Teaching. *Secondly*, Baptising, and some other Things which he had Commanded, as the Taking and Eating of the Bread, and Drinking the Cup, which was to be a shewing of his Death to the end of the World: And the Exercising Censures against the Obstinate and Sinful, such as *Elimas* the Sorcerer, as *Act* 13. &c. Now These were either to end with the Apostles, or they were not, if they were then to end: The Church ever since their Deaths has been without such, which amounts only to this, that there has been no Church since their Decease. Or if they did not end with the Apostles, but have always been, and are still to be exercised unto the end of the World: then there ever must have been, and now must be fit Persons: Which like to the Apostles, must have a just Power to dispense these Benefits, or exercise these Offices; for no less can be conceived to have been intended by Christ in his Promise, of being with his Church to the end. Now when the great Bishop of our Souls ordained his Apostles, it was according to the Tenor of his own Ordination, *As my Father sent me so send I you*, Luke 4. 18. And said *John* 23. 21, 22. *Receive ye the Holy Ghost*. The case is the same in *Matthias*, *Saul* and *Barnabas*, as *Acts* 1. 24. ond 13. 2. and in those which the Church made Overseers or Bishops, as *Act*. 20. 28. and *Eph*. 4. 11. and we have no reason at all to doubt, but that the Spirit doth as truly, tho' not so visibly assist at the present Ordaining of Ministers, as then since the Church Prays for, and bids them receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed to such by the Imposition of Hands. And since many say that the Gospel-Priesthood is left open to all that will enter it without any further Ceremony, than a geting up and Ride, or a jumping from the Shop-board to the Pulpit or Desk. Now to the sober Consideration of such, I Humbly recommend the ensuing Particulars, as *First*, Since St. *Paul* setting down the Nature of a Church, Stiles it the Body of Christ, where he means not a Similar Body, such as *Fire*, *Air*, and *Water*, where all the parts are alike, and perform the same Office: But a Body consisting of Diversity of Organs for several Faculties, and Operations, such a Body as is not one Member, but many knit together with Unity and Charity, as with a band of Health, as 1 *Cor*. 12. designed to Manifest that in the Church of Christ; it's as Monstrous and Impossible for all be Teachers or Governours, as for the Body to be all Tongue or Eye: And that it is as Preposterous,

and Deſtructive for all Promiſcuouſly to thruſt themſelves into the Miniſtry, when the Spirit moves as for the Members of a Mans Body to deſert their Natural Scituation, and all to preſs into the ſame Place; nay, beſides if according to ſome Mens Fancies, Abilities, be all that is requiſite to make a Clergy-man or Teacher, then it's highly reaſonable to make due inquiry into thoſe, ſo as to be duly and truly informed of their Nature and Reality. Now what Abilities ſoever any can pretend unto muſt either be infuſed, or acquired: If any then aſſume the Office of a Teacher, meerly upon the pretence of infuſed Abilities, or extraordinary Gifts, then it's juſt with the Apoſtles to put them upon the proving ſuch by that ſort of Teſtimony, which was ever required in ſuch a Caſe, to ſhew them by working ſome Miracles: For if ſuch bold Pretenders are to be Credited upon their own bare Word, how eaſily then will every confident Creature, only by rubbing their Forehead with Braſs, pretending extraordinary Gifts and Abilities; ſo by a meer bellowing Cozen, the Silly and Ignorant; do belye the Holy Ghoſt, from whom all real Gifts come, and conſequently deſtroy all Order in the Church, but we are commanded not to believe every Spirit, but to try them whether they be of God, ſince the Charge which is undertaken is no leſs than the cure of Souls: For the great Shepherd would not have his Sheep to wander up and dowu, (leaſt they go aſtray and be loſt) without any to feed them: You know what a ſtrict Command he laid upon *Peter* to feed his Sheep and Lambs, and which he Faithfully Executed, and Exhorted his fellow Elders or Miniſters to do the like, as 1 *Pet.* 5 1, 2. *Feed the Flock of God, which is among you, taking the over-ſight thereof, not by conſtraint, but willingly: Not for filthy Lucre, but of a ready Mind.* Now if theſe who are ſo forward to take upon them the Miniſterial Office, would maturely revolve that it brings with it a charge of Souls, of which one Day they muſt give an Account, *&c.* This might perhaps not a little Cool their Heat, and the due Apprehenſion of the weightineſs of the Burthen would allay the Preſumption of their Abilities: Nor will it leſs deſerve a ſerious Conſideration, that if all have a right to the Miniſtry, then all have a right to be maintained by it, as Saint *Paul* proves from the Law of *Moſes*, inſtancing in the Ox and Labourer, the one not to be muzled, and the other worthy of his Hire: So arguing from common Equity, that ſince Spirituals were Miniſtred unto them, it's no great matter if they reap their Temporals; ſince as he concludes thoſe that Preach the Goſpel muſt live by it: A double Portion both of reſpect and maintainance being due to them, as 1 *Tim.* 5.19. to free them from the diſtracting Troubles of the World, enabling them to the obliging Offices of Charity and Alms-Deeds, as to be not only apt to Teach, but given to Hoſpitality, which Conſideration, if the Pluraliſts will not have regard to, it's hoped, and wiſhed the Grand Council will, and make as good and wholſome Proviſion for Pluralities of Parſonages as are for Wives, and put a reſtraint upon the Overſeers or Elders of the Church, to make them for the future more Provident, as not to admit more to be ordained, than they are indeed bound (tho' are not yet willing to maintain) and that an Eye be had towards Perſonal Perfections, as well as Abilities, and Honeſty of Deſcent, as well as Probity of Manners, and not to make Prieſts of the loweſt for Intereſt or Favour. *Thirdly*, Nothing will ſerve ſome, but they muſt and will be Teachers, and through either an

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Envious Faction, or a Miſtaken Zeal, they will detain that which is due, or be Fingering the hallowed Cenſor, and the Holy Fire, I leave ſuch to the Conſideration of their Anceſtors, *viz. Corah, Dathan, Abiram,* and *Uzziah*; Firſt for Inſtruction, and then for Affrightment, for diverſe Inconveniences have befallen: And conſequently will unavoidably attend both Church and State by this, as *Firſt*, They let ſome Preſumptuous of their Abilities, to take upon them to become Teachers, has proved, and will again make even Preaching it ſelf; which many in this Age account the *All* of Religion, to become Weak and Contemptable, by being expoſed to all the Incongruities, Follies, Dotages, and Impoſters of the Ignorant, and Confident, of the Crafty and Deceitful, making the Scripture it ſelf our only Rule, to be Hourly liable to ſuch Freakiſh and Will Expoſitions, as will make it moſt unlike it ſelf, and leaſt able to be that, which it was deſigned, *viz.* a compleat Rule of Faith, and Converſation, Truth, and Holineſs. And that there is more than a poſſibility of what I ſpeak, thoſe have ſufficiently informed us, who have Expounded the Scripture as their Humours and Wills would have it ſpeak; by Commenting Upon the Laws and Commands, till they left in them no Obligation; making God's Word ſpeak according to their Intereſt or Paſſions, and ſo expoſe Religion to perpetual Corruptions. And *Secondly* ſuch doings will have but little influence upon the Peace, and ſafety of the State to God: For when every one hath a liberty to teach what, and whom he pleaſeth: We may conclude from the Natural Pride of Men, that each will deſire to raiſe a Sect, and become Head of a Party, over whoſe Conſciences when they have once got a competent Power, it will not be long till they have both their Perſons, and Fortunes at their Devotion; then their gathered Churches will be ſoon train'd into an *Army:* There being no fitter Materials of New Troops, than new Proſelites, who being imployed in the firſt warmth and briskneſs of their Zeal, will not ſtick at any attempt tending to the advancement of their Way, and to the Removal of whatſoever obſtructs their Deſign: And tho' the pretence of all this be Conſcience, and Zeal for the Lord, the removal of Abuſes, and the publick Welfare: Yet every Malecontent will help to the increaſe of the Cry; So that all the Sons of Ambition, Coveteouſneſs, Envy, and Revenge will empty themſelves into the Faction; and thoſe who leaſt care for Religion, will then make it their pretext to ruin that which is Eſtabliſhed, and therewith the State: The ſad Truth of which Obſervation, dear bought Experience hath and now doth every where atteſt, *&c.*

The *Third* Command or Ordinance, which the great Apoſtle places before the laſt mentioned in *Heb.* 6. 2. The Doctrine of Baptiſms, which is an initial Principle, and fundamental Point of Chriſtian Religion: And ſince, as Mr. *Dell* ſaith, p. 2. There are, and have been, many which have, and do maintain divers Errors and Opinions, even for ſome long time; ſome now taking ſuch Opinions up only upon truſt, and without conſulting or adviſing with the Learned, entertains them as ſure and certain: Now to free thoſe from their former miſtakes, and conſequently from their Errors; I know of no other way than wholly to forſake theſe Doctrines, ſucked in with their Mothers Milk, which are turned to natural Food and Nouriſhment, and totally adhere to the Pure and Unerring Word of God, and not bring Hearts to it prepoſeſt with Doctrines and Opinions learned of their Grannums, but to come with Hearts and Conſciences free, and not pre-ingaged, in all

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Meekneſs, Uprightneſs, and Simplicity of Heart, to hear what the Holy Jeſus, with his faithful and true Witneſſes, *viz.* the Apoſtles have, and do ſay, touching the Point, and ſo receive and believe that alone, tho' never ſo differing from the Opinions and Doctrines of ſome, nay, of many: Tho' ſuch are and may be offended at it; yet I have choſe rather to build on the clear Word, tho' alone, than on any blind Conjectures, tho' magnified and embraced by many. Thus far Mr. *Dell* to p. 5. So as he further ſaith, In my inquiry, meeting with that place in *Heb.* 6. 2. where the Apoſtle ſpeaks of the Doctrine not only of Baptiſm, but Baptiſms in the plural number, which made me think and conclude, that there belongs to every adult Chriſtian, more than one Baptiſm; and what theſe then were, being ſuch neceſſary, principal and fundamental Points: I thought it my bounden Duty to enquire out, and with Mr. *Dell*, p. 8, 9. have gathered, and ſo concludes, that they are two diſtinct Baptiſms; the firſt by Water, to initiate and make us Members; the other by the Spirit, to ſtrengthen and confirm, ſo as to make us Children, and if Children, as St. *Paul* argues, *Rom.* 8. 17. then *Heirs of God*, and *joynt Heirs with Chriſt*, &c. The firſt called Water-Baptiſm, from St. *John*; the other being Fire-Baptiſm, from Chriſt, or his holy Spirit; both which are confirmed by St. *Auguſt. contra. liter. Petil.* 2. c. 39. where he ſaith, *Alium fuiſſe* Johannis *Baptiſmum alium Chriſti:* And both abſolutely neceſſary to the Salvation of the Adult (tho' by reaſon of a dark and dim Glaſs, Mr. *Dell* could, or at leaſt would but ſee the one) for as our Saviour argues about other things, and this alſo; ſo may I withal obſerve, the one ought to be done, and the other not to be left undone: *John* 3. 5. *Verily, verily, I ſay unto thee, except a Man be Born of Water, and of the Spirit, he cannot enter into the Kingdom of God:* And 1 *Pet.* 3. 20, 21. *Eight Souls were ſaved by Water, the like Figure whereunto even Baptiſm doth now ſave us*, &c. And ſince that the Learned and Eloquent *Apollos*, being, as St. *Paul* tells us, *Acts* 18. 25. *inſtructed in the way of the Lord; ſpake and taught diligently the things of the Lord, knowing only the Baptiſm of* John: Some of which things was undoubtedly Water-Baptiſm, and conſequently the Lord's, as well as *John's*: Nay further, when St. *Paul*, *Acts* 19. 3, 4. found certain Diſciples which had only been Baptized with *John's* Baptiſm, he Baptized them with the Holy Ghoſt, by laying his hands upon them, as verſe 6. Now this with Mr. *Dell*, p. 13. I muſt confeſs, being a ſecond Baptiſm, was not, as the Anabaptiſts fondly think, a Renewing, or Dipping them in Water, but only a laying his hands upon them, that the Holy Spirit might come to empower them. I think Mr. *Dell*, p. 14. has made an Objection, and drawn a Concluſion from it, which no wiſe Man either did, or could, ever make, or draw, *viz. That* John's *Doctrine was the ſame with Chriſt*, therefore his Baptiſm the ſame: True, tho' the Doctrines were the ſame, yet this forced concluſion could not follow, That their Baptiſms were: And p. 16. he ſaith, *That* John's *Baptiſm was brought in beſides the rite and manner of the Law, and ſo a ſign of a great Change to follow*: It's but a miſtake which proceeded either from Wilfulneſs or Ignorance; for *John's* Baptiſm was brought in, not beſides, but according to the rite and manner of the Law, for the *Jews* admitted all their Proſelites by it, and their Children alſo were waſhed, as well as circumciſed; neither was it a Sign, that it ſhould be changed, or left off, till the End; for only the intolerable and burdenſome Ceremonies of the Law; ſuch as Circumciſion, &c. were to be aboliſhed: For *John's* Baptiſm, as he tells us, p. 17. is, tho' Weak and Imperfect, yet very Honourable; was Evangelical as well as Legal, being from Heaven, *Luke* 3. 2. *John* 1. 6.

1. 6, 33. so that God was, and is, the Author of this, as well as the other, for all Publicans which received this Baptism, are said to Justifie God, when as the Pharisees and Lawyers that refused it, did then reject against themselves, that is to their own hurt, the Counsel of God, *Luke* 7. 29, 30. I wish there were none such now; nay, Christ himself, who was Born under the Law, and so Circumcised, to fulfil it, was subject to this Divine Institution, of being *Baptized* with Water, as *Mat.* 3. 15. not that he had any Sins to report of himself, but for us to imitate him in it, & for our Sins that he might fulfill all *Righteousness*, *Mat.* 3. 15. and tho' Jesus *Baptized* not himself, but his Disciples more than *John*'s, as *John* 4. 1, 2. true our Lord the chief Bishop of our Souls (as our chief Bishops now) *Baptized* none: It did not become him, neither doth it them, he had greater Work to do, so have they: He left it to his Apostles which were Subordinate, so do our Bishops to the Subordinate Curates, as a thing still needful to be done: No wonder then, if the great Apostle in such a large Circuit or Diocess, as from *Jerusalem* to *Illiricum*, Acts 15. 9. Baptized no more than two or three Believing Families; since he had a greater Work to do than lay that Foundation, which was laid by Subordicate Ministers. So as (he saith) *Heb.* 6. 1. & 2. therefore leaving the Principles of the Doctrine of *Christ*, let us go on unto Perfection, not laying again the Foundation of Repentance, Faith, the Doctrine of Baptisms, &c. Now tho' *Water-Baptism* gives not the, yet it initiates into the Church, and makes Members *in* order to be *Baptized* by the Spirit, to become Children, as *Acts* 19. and tho' it doth not give Kepeutance, and Remission to be Happy; yet it's in order to these: Infants indeed having never committed any actual Sins, have no need of Repentance, only of Remission for their Originnl Sin, which is done away by the Blood of Christ, which the Water represents. So that if they Dye in their Infancy, they are undoubtedly Happy: So that contrary to Mr. *Dell*'s *Ipse dixit*, in pages 26. 29. and 28. *Water-Baptism* both was, and is absolutely necessary, and to continue till the end, so to make Infants dying before they commit actual Sins, and also the Adult, which is Born again of Water as well as of the Spirit; yea, of both, to make I say, such Eternally Happy, as the Lord himself has assured us, *John* 3. 5. so to pass by his empty and frivilous Objections; where in the 3d. he has shewed himself a Pharisee, p. 29, 30. I'll only take notice of the Weak and Impertinent Answers he makes to the 5th, &c. That it is meant of Material Water, is Manifest from the Coplative and with the Ensuing Verse. *That which is Born of the Flesh is Flesh*, to which the Water-Baptism belongeth, *but that which is Born of the Spirit is Spirit*, which is not improperly call'd a Second Baptism or New Birth, by the Spirit in the Adult: But he further Objects, p. 34. Saying, *Then upon the same ground Material Fire, in* Matth. 3. 11. *as well as Material Water is meant in the forecited Text, which is absurd.* To which *I* Answer, To be Baptized with the Holy Ghost and with Fire, as *Matth.* 3. 11. Being an Hebraism, denotes only the Efficacy of the Holy Spirit, since at *Penticost*, the holy Spirit appeared unto them in shape of *Cloven Tongues, like as of Fire*, as *Acts* 2. 3. So *Infants* which have committed no actual Sin, by being *washed* or *baptized* with *Water*, are like to the eight Souls in *Noah*'s Ark, saved, as it appears from 1 *Pet.* 3. 20, 21. and p. 36. he saith, *That our Saviour, in that Commission, bid them not Baptize or Dip them in cold Water, as* John *did, but into the Name of God.* And p. 38. *That tho' their Lord had given them a Form, yet was not since as we ever heard, or read of, any where else used by the Apostles*; and that St. Paul *baptizing but two or three Families, yet established many Churches, whose Members were never washed at all by Water.* And p. 42. *probably most Apostles did the like*; Seeing that Christ's Baptism included *John*'s, and was sufficient without it; and that there's but one Baptism, from *Eph.* 4. 20.

All this is but an Ipse Dixit, without any Reason or Proof; the contrary doth manifestly appear in every particular, for all which the Apostles baptized were by the same Form in the Name of the Lord Jesus, &c. as Acts 19. 5. Nor as we read did they ever Lay their Hands upon any Member as to be Baptized by the Spirit, but whatsoever either before or after Baptized with Water, as Acts 10. 43, 44. 'Can any forbid Water that these should not be Baptized which have received the Holy Ghost as well as 'we; and he commanded them to be Baptized in the Name of the Lord. So that you may understand that the Baptizing by the Spirit was not sufficient; but the Baptism of the Water must be added. True, St. Paul tells us, Ephes. 1. 5. That there's but one Baptism. Answ. No more there is but one Man, but he consists of two necessary parts, viz. Flesh and Spirit: so is Baptism said to be one, where our Saviour explains it thus in John 3. 6. saying, 'That which is born of the Flesh is Flesh, and that which 'is born of the Spirit is Spirit. Therefore to be Christians let us take the Apostles advice to 2 Cor. 7. 1. Having therefore these Promises by Water and the Spirit to be

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found Members and Children, viz. Sons and Daughters, let us cleanse our selves from all filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God. And since as St. Peter, Acts 2. 39. assures us, That the Promise is to us, and also to our Children, and to all that are afar off, even to as many as the Lord our God shall call. And since there are others which differing with (and dissenting from) our Church, do pretend to observe and walk in all the Commandments and Ordinances of the Lord, so as be thought at least blameless; which alas I find being seduced with popular Examples, have unwarily imbibed a groundless Prejudice against all the Children of Christian Parents; which as I humbly conceive has been caused by not knowing, or want of Ephod, and Terephim among them, so not understanding the Scriptures which they have been apt to wrest, but yet I hope not to their Childrens, tho' it to their own hurt: And that which they have grounded their Error on, is on Mat. 28. 19. and some others, which mentions Teaching before Baptizing; and that we have no positive Command for Initiating Infants as under the Law; and that we have neither Precept nor a Primitive President for so doing.—To which I Answer, That in that Commission, Christ had a more peculiar regard to the Persons to whom the Apostles were sent, which were ignorant Superstitions and prophane, therefore he mentions such Qualifications antecedant to Baptism: for it was not fit that such should be admitted to a Covenant of Grace, and Reconciliation with God, till they with Abraham were converted and reclaimed, and understood the Covenant, and then (as he was Circumcised) they to be Baptized. In short, the matter was this; The Adult were first to be made Disciples by a saving Faith, the case of the Children was distinct to be considered afterwards; when their Parents were not only Converted, but well grounded, or settled; and then also the Church judged it safest to take Proxies or Sureties, viz. some Old, and Steady Converts, lest the Parents Apostatizing, as they often did, and so the Children being under their Tuition, its presumed that they would have the same Principles and Perswasion of the Parents Apostatized; then the Proxies took care and trained them up in the Christian Faith: And thus Infants, as to the Covenant and Privileges, are accounted in the state and right with their Parents. Therefore as the Children of Unbelievers upon this account may in some cases be said to be partakers of their Parents Infidelity, since they are like to be brought up in it; and for that Reason they are denyed Baptism; otherwise they are capable, and may be admitted where there is sufficient Satisfaction given to the Church, that they shall be educated in the Christian Religion; for it would be preposterous to admit such into a Religion which they were never likely to be instructed in afterwards. Now when Circumcision was thrown off, which was not at the first, then in all probability began the Jews to start the case of Infants admission, who by Circumcision were admitted, but that being abolished, their privilege would be lost: And these Absurdities would have naturally followed; as Frst, That Infants under the New Covenant were in a far worse condition than those under the Old; for they were entred. Secondly, That the Priviledges under the Gospel were to Infants straiter and narrower than those under the Law, which would be abominable. 3dly, If it was God's Will that Infants under the Gospel should be reckoned as out of his Covenant, which before were in it, then it must follow that our Saviour was forgetful, and unfaithful to his Church, in that he never acquainted her with this alteration, which is also both base and absurd; Nay, and this might justly raise Clamours and Complaints in the Jewish Children, so as to hinder the bringing in of their Parents. Indeed I must confess that Believing and Repentance in the Adult, are absolutely necessary, where Infidelity and Iniquity are found, as in Abraham; yet this doth not prove that the Infants of Believers were, and are to be excluded, because they cannot actually believe; yea, they are rather to be included and baptized, as Isaac was Circumcised: for the Scripture estimates that the Innocency of harmless Babes (whose Original Guilt is done away by Christ) who have not by actual Transgression offended: such Innocency is as pleasing to God, and as agreeable a Qualification for the admission of such to a Covenant of Grace and Mercy, by sealing it with the not Intollerable, but Easie Seal of Baptism, as either the Faith of an Actual Believer, or the Repentance of the Penitent; this may be illustrated by Examples, which I shall own omit. What if Infants do not as under the Law understand the Covenant, verily that is no bar: for if we were but as wise in Spirituals as in Temporals, we find it in no wise disagreeable to Reason that Infants are bound in Covenants to the future Performance of Conditions which they at present know nothing of, nor can be capable of performing till they come to Age. This is common in Wills, in settling Estates on Infant-Heirs, having Guardians, &c. But you'll say the Covenant is not the same.—Answ. It's the same in Substance, tho' not in the Accidents. True, it differs in this; The first being in Works, had Circumcision for its Seal: The last of Grace, which has Baptism for its. Acts 2. 39. For the Promise is to us and our Children, which that we may embrace, God grant for Christ's sake; Amen.

FINIS.